3: Fortes E-5 (1934-1937) 1949
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578 come to demand a runaway daughter and her would-be husband's
602 lineage elders. The young man will hide the girl with friends, or use
627 other stratagems to keep her, backed up for the time being, and chiefly for form's sake, by his lineage elders. But later he may have a struggle with the head of his nuclear lineage if he is opposed to the marriage. It is not until the formal placation gift (*sɪndaan*) is sent to the girl's father with his consent and that of his lineage elders, that a truce comes, and not until the first instalment of the bride-price is paid that a promise of peace appears—which may not be for months, or even for a couple of years.

675 The placation gift and the bride-price provide an objective instrument
583 by means of which the two lineage segments which are the parties to a marriage can balance their divergent interests in and opposing rights over the woman. It is the instrument that separates the woman from her natal family—or rather, it separates her role as wife from her role as daughter, her subordination to her husband from her subjection to her father, so that the conflict between these roles is kept in check.

583 That is the meaning of the rule I once heard summed up in the
576 maxim: 'A woman must not be at her father's house when they (her husband's people) send the placation gifts. That is a taboo.' The young man who said this was protesting at the breach of this rule forced upon him by the unscrupulous action of one of the leading elders of his clan. The rule applies both to the placation gift and to the bride-price.

574 A newly wed wife, therefore, often finds herself torn between her
593 desire to be with her husband and her loyalty and sense of duty to her parents, enhanced as this is by her respect for parental authority. Tallensi realize that she must be weaned from her attachment to her parents. Thus for the first month or two of marriage a young wife is not allowed to visit her parents, lest, as the natives say, her longing for her mother should get the better of her and she should refuse to return to her husband. Even after some years of marriage men object to young wives paying prolonged visits to their parents without good cause, as we have seen. I have often been amused at the mood of bristling suspicion which comes over a man left a grass-widower for a week or two, though he has probably consented to his wife's going on a visit and may have other wives at home. It must be admitted, however, that wives [837] run off with other men often enough after such visits to give grounds for the taunt of innate frivolity and fickleness that men throw up against the whole of the opposite sex. A woman in her father's house assumes, for the time being, the social personality of a daughter; and it is as if she is prone, then, to doff her wifehood and with it her sense of duty to her husband. Tallensi say that, if a man falls out with his father-in-law, his wife will take her husband's part when she is with him, but will side with her father at her parental home. Only after several years of marriage, with children pledging her to marital fidelity and an established relationship binding her to her husband, is she most likely to